

HINDRANCE 3: ATTACHMENT - DESIRE

Thoughts to Ponder Prior to Meditation

"Intense desire for sentient existence is attachment. This is inherent in every form, is self-perpetuating, and known even to the very wise." (Sutra 2:9) Life is all attachment in some degree or another, and the progress of the soul seems to be a gradual progression from one object to another, from the grossest to the finest, until all objects of attachment are exhausted.

Desire is attachment to objects of pleasure. These objects cover all the attachments which a man forms - from the savage state of infant humanity, to the occupations and reactions which the emotions or intellectual pursuits will offer, the rapture of the mystic, up to advanced degrees of discipleship. Desire is a generic term covering the outgoing tendency of spirit towards form life. (LOS 135,136 paraphrased)

Desire dominates and controls action when the life force is focussed in the desire nature, as it predominantly is with the majority of people. It cannot be controlled or transmuted when this is the case. The will is not sufficiently strong. When a man's life is run and controlled by the mind from mental levels, then transmutation does take place; transmutation (whereby the astral nature is changed and altered) may be of a spiritual nature or simply of an expedient nature. Desire may be transmuted into spiritual aspiration or into an attitude which is in conformity to the will of the mind which is expressing it. Obviously our goal on this course is to foster spiritual aspiration. (LOS paraphrased. LH)

"Non-attachment is freedom from longing for all objects of desire, either earthly or traditional, either here or hereafter." (Sutra 1:15). The soul is free of desire. No longer do the things of sensuous perception on any of the three planes attract or allure Him. His consciousness is inward and upward. It is no longer downward and outgoing. He is at the centre and the periphery no longer attracts him. The longing for experience, the craving for physical plane existence, and the desire for the form aspect in its many variations has for him no appeal. He has experienced, He knows, He has suffered, and He has been forced into incarnation through His longing for the not-self. Now all that is ended and He is the freed soul. (LOS 49)

MEDITATION

1. Basic Meditation Alignment

1. Sit comfortably with spine erect.
2. Breathe easily and relax your physical.. emotional.. and mental fields.. OM
3. Focus high within your head.
4. Visualize the light, love and power of the soul pouring into your three personality vehicles. OM
5. Pause for assimilation.
6. Imagine yourself as the thinker focused within the soul-illuminated mind. OM
7. Say the Gayatri.

**"Oh Thou, Who givest sustenance to the universe.
From Whom all things proceed, to Whom all things return,
Unveil to me the face of the true spiritual Sun, hidden by a disk of golden light.
That I may know the truth and do my whole duty, as I journey to Thy sacred feet." OM.**

2. Meditation:

Follow the Raja Yoga Meditation Method.

1. *Meditation*: analyse the seed thought, using "Sequential Thinking", until you gain a synthetic understanding.
2. *Contemplation*: hold your consciousness high, above mind, and open it to Divine inspiration. Expect a soul inspired thought or symbol to drop into your consciousness.
3. *Illumination*: recall any insights and summarise and ground them in your memory.

Meditate upon the following "seed-thoughts", seeking to gain a deeper understanding of the meaning behind each thought.

Intense desire for sentient existence is attachment. This is inherent in every form, and is known even to the very wise. How attached am I to people and objects in this life?

Desire must be transmuted into the purity of spiritual aspiration and identification with the will of God. What is stronger in me – desire for outer life, or aspiration for the spiritual Path and life?

Complete freedom from attachment to matter causes bliss or pleasure—the joy of realisation. To what extent do I experience this bliss?

Detachment Exercise: Think of something you own, and which you really value. This may be a book, item of clothing, food, computer, etc. Then think of giving this away to others. Visualise yourself doing so. By simply aspiring to give away something we're attached to, we train our fearful mind to let go. Expand this offering to include millions of books or clothing. Send these out into the universe for anyone to receive.

3. Lower Interlude:

1. With deliberation bring the meditation to a close, and imaginatively reaffirm your focus in your mind, and then your brain. Quietly review and interpret any insights you received during meditation, summarising with clarity, what these insights were, and what they mean to you. This work is very important. It will ground your consciousness back into your brain - helping to overcome the problem of "spacing out", and will also train your mind to do the necessary working of interpreting intuitive insights.

4. Distribution:

Sound the Great Invocation followed by the Sacred Word OM, three times, visualizing as you do so, the redemption or upliftment of humanity and the Earth.

THE GREAT INVOCATION

**From the point of Light within the Mind of God,
Let light stream forth into the minds of men.
Let Light descend on Earth.**

**From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.**

**From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Masters know and serve.**

**From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.**

Let Light and Love and Power restore the Plan on Earth

OM, OM, OM

Throughout the month, practise detachment. Try to remain balanced and detached – without bias and prejudice, in all that you do.